

Magnalia Dei ab Aquilone;

Set forth, in a

SERMON

PREACHED BEFORE

The Right Honourable the LORDS

and COMMONS, at Saint

MARGARETS *Westminster*,

upon Thursday, *July 18, 1644.*

Being the day of publike Thanksgi-
ving for the great VICTORY

obtained against Prince RUPERT

and the Earl of Newcastle

Forces near YORK.

By RICHARD VINES, Minister

of Gods Word at *Weddington* in the County of

Warwick, and a Member of the

Assembly of Divines.

Published by Order of both Houses.

L O N D O N,

Printed by R. L. for Abel Roper, at the signe of

the *sun* against *St. Dunstons* Church in

Fleetstreet, 1646.

Die Veneris 19. Julii 1644.

ORdered by the *Lords* in *Parliament* assembled, That *Mr. Vines* hath hereby thanks given him by this House for the great pains hee hath took in his Sermon Preached before the *Lords* and *Commons* on Thursday the eighteenth of this instant *July*, in *Margarets Church Westminster*, it being the day of Thanksgiving for the great mercy of God in the happy successe of the Forces of both Kingdoms against the Enemies of *King* and *Parliament* neer *York*; And that the said *Mr. Vines* be intreated to Print and publish his said Sermon, which no man is to presume to Print or reprint without his authority under his hand, as he will answer the contrary to this House.

John Crown, Cler. Parliamentorum.

Die Veneris 19. Julii 1644.

IT is this day Ordered by the *Commons* assembled in *Parliament*, That *Sir Robert Harley* do give the thanks of this House to *Mr. Vines* for the great pains hee took in the Sermon hee Preached at the intreaty of both Houses, at *St. Margarets Westminster*, upon the day of publike Thanksgiving for the great Victory obtained against Prince *Rupert* and the *Earle of Newcastle's Forces*, and he is desired to publish it in Print.

H. Elfyng, Cler. Parl. Dom. Com.

I appoint *Abel Roper* to Print my Sermon.

Richard Vines.



To the Right
HONOURABLE
THE
LORDS and COMMONS
Assembled in Parliament.

Right Honourable and Noble Senatours,

In this time it is cleere day, even
their eyes, whose unwillingness
to beleeve it made them blinde,
are now waken; to see that God
did indeed put matter of thanksgiving both
into our hands and mouths. To disguise so
solemne a duty onely to support reputation in
the eyes of the world, is no lesse then to put an
Irony upon GOD. Thanksgiving is the
reply we make to GODS answer of our
prayer, of whom if we walke worthy, he will
A 2 surely

The Epistle Dedicatory.

surely make rejoynder of new mercies.
Though we cannot expect but that we may
shift our garments and sometimes wear sack-
cloth. The Lord set our hearts in tune, whe-
ther to Lachrymæ or Hallelujah; Beware
of that rock which the Israelites set foot up-
on in their wilderness condition, where be-
ing at Gods more immediate finding, and ha-
ving all their entertainment from Heaven,
they most of all did then imbitter GOD by
their murmurings against and temptations
of him; The good Lord command the West to
blow as sweet a gale as the North hath done,
and so finish his own worke, that unto Hen-
ricus Rosas, Regna Jacobus, may be ad-
ded, Ecclesias Carolus; So prayeth,

Your unworthy servant
for Christ

Richard Vines.

A
SERMON PREACHED
 Before the Right Honourable the
LORDS and COMMONS

assembled in *Parliament*, upon the
 18th day of *July*, 1644.

It being the day of Thanksgiving for the great mercy
 of God in the happy successe of the Forces of
 both Kingdoms against the Enemies
 of King and *Parliament*
 near *York*.

ISAIAH 63. 8.

*For he said, Surely they are my people, children that will
 not lie: So he was their Saviour.*

What the Historian saith of that day, wherein
Scipio and *Hannibal* disputed that long
 depending cause, between *Rome* and *Car-*
thage in open field, *The Roman Empire*
 (until that time) had not seen a greater

*Non fuit major
 sub imperio Ro-
 mano dies, &c.
 Florus, l. b. 2.
 cap. 6. de bello
 Punico secundo.*

day. The same may I justly say of the occasion of
 this our meeting: Nor we nor our fathers in this
 Kingdom, considering the numbers on both sides,
 the interests that lay at stake, the summe of the victory,
 the hopeful consequence of it, have had more cause to
 sing, *They compassed me about like Bees, they are quenched*

as the fire of thorns : for in the Name of the Lord will I destroy them; Thou hast thrust sore at me that I might fall; but the Lord helped me : The Lord is my strength and song, and is become my salvation. The voice of rejoycing and salvation is in the Tabernacles of the righteous : The right hand of the Lord doth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doth valiantly, Psal. 118. 12. 13. 14. 15. 16. &c. for though God have clearly attested his presence with us, by many visible tokens thereof ever since we came into this wilderness, so that we may truly say, *Take counsell together and it shall come to nought; speak the word, and it shall not stand*, for Immanuel, Ma. 8. 10. yet hee never yet did let a broader seal to this Cause in testimony of his patrociny thereof than at this time and place. The first Summer of our war hee wrote himself *our God* in great letters at *Edge Hill*; The second, in yet a greater character at *Newbery*; The third, that he might be legible to such as hitherto would not see; hee hath wrote himself *Immanuel* in a Text letter, even in that place where that which hath since proclaimed it self a cruell war, did then, in its infancy, disguise it self under the name of *Guard*, a good *Omen*, *Hannibal* is routed neere the walls of his own *Carthage*; There can be to us no better signe than when God increaseth upon us, and will makes us better measure of his mercies than storetime. New mercies from him are the matter of a new song, to us, and of a new name to himself, so let him swallow up the lesser characters of his goodness to us, in this greater, since north the *Egyptians* sea and say, *Let us see from the face of Israel, for the Lord fights for them against the Egyptians*, Exod. 14. 25.

I shall not stand to rip alunder the texture of the whole

whole Chapter, the beginning of it is taken up in a dialogue between the Church and Christ: *Who is this* (saith she) *that cometh from Edom with dyed garments from Bozra? It is I* (saith hee) *that speak in righteousness, mighty to save. Wherefore* (saith shee) *art thou red in thine apparel, and thy garments like him that treads in the wine fat? I have* (saith he) *trodden down my enemies, & so have stained my garments with their blood, as theirs with the blood of grapes that tread the wine- presse: And because a third question might have beene asked, what partners hadst thou in the work? he anticipates in the 5 Verse. I looked and there was none to helpe, and I wondered that there was none to uphold; Therefore mine own arme brought salvation unto me, and my fury it upheld me, and I will tread down the people in my anger, &c. How little & how nothing? doth the Church contribute to her own deliverance or salvation? She hath nothing to do, but like Israel, to stand still*

Exod. 14. 13.
and see the salvation of the Lord, and afterwards to sing with cap. 15.
and follow the Lords hand with acclamations; therefore Ver. 1. &c.

she breaks forth, Verse 7. into these words, *I will mention the loving kindnesse of the Lord, the praises of the Lord according to all that the Lord hath bestowed on us, &c.*

Now as a good Historian doth not relate meere and naked matters of fact, but the reasons and considerations moving for so, with the effects and resultances; So the Church surveying the loving kindnesse of the Lord, even from the times of Egypt and of the wilderness (which was the great letter wherein the Alphabet of his remarkable mercies to that Nation did begin) suggests in the words of my text, the considerations upon which God proceeded to be their Saviour: *For he said, surely they are my people, children that will not lye: so he was their Saviour.*

The

Mercer. ix
Gen. 21. 13.

The words have no great knot in them; that expression, *Children that will not lie*, requires a little light; *mentiri* Hebraice est *& dicti & facti*. The Hebrews call lying not only in words, but deeds; verbal lying I shall not insist upon, for though the Papist under-prop his Religion as the enemy doth his cause with legends of these *pious frauds*, yet lying is a trade that will break both the first Merchant thereof, and the Broker, and the credulous buyer or receiver; they cannot keep open shop long, lying Bonafires will not blaze long, lying Bels will be presently in the changes; though truth may lose ground at the start, yet it ever wins at last.

The text speaks of lying in deed or fact, when a man doth *fallere fidem datam*, break his Covenant, deal perfidiously with God, for that is the proper notion of lying in fact; to break through and violate engagements, to be unfaithfull, to deal falsly; so the word is used, Gen. 21. 23. *Swear to me that thou wilt not lie or deal falsly*. Psal. 44. 17. *All this is come upon us, yet have we not forgotten thee, neither have we lyed, or dealt falsly in thy Covenant*. Psal. 89. 33. *I will not suffer (saith God) my faithfulness to lie or fail, my Covenant will I not break, nor alter the thing that is gone out of my lips*: and so you shall find (though the word in the fountain be not used as it is in the text,) Psal. 18. 47. that feigned subjection or obedience to God or men is called *lying*; *The strangers shall lie unto me*, or dissemble their submission; in which notion the word is also used, Dent. 32. 29. *Thine enemies shall be found liars unto thee*, that is, they shall not dare but to be subject; though their hearts be rotten, and to conclude, Hab. 3. 17. *The labour of the olive shall lie*, that is, fail or frustrate expectation; so that

וַיִּשָּׁךְ Is the
word used,
Psal 18. 47. &c.

it cannot rest in doubt what should be meant by *children that will not lye*; that is, they are my people that will not shrink (as one of our *English* Translations doth well turn the Latine, *Filii non negantes*) they will keep touch with me, and will answer their Covenant-engagements.

Mr. Cowdall's
Translation.

The words hold forth unto you three things.

That God, in the experience, and by the confession of his people, was their Saviour: *He was their Saviour.*

I

The consideration which he had, and the account which he gave to himself of them; *He said they are my people, children that will not lye.*

2

The connexion of these two together; so he said of them, and so he was to them: *So he was their Saviour.*

3

For the right apprehension of the sense of the words, you are to take them as a *Prosopopeie*, conceived in way of imitation of *men*, that as a father in debate within himself what he should do concerning a lewd and disobedient son, faith, his courses are loose and vitious, his disposition illiberal, his carriages towards me undutiful, but he now falls at my feet, laments his exorbitances, obliges himself to return *ad bonam frugem*, what shall I conclude? why notwithstanding all this, he is my child, *Parentes nil non sperant de filiis*; he will now keep promise, I will be a father to him: So God is conceived of in this Text, as being in consultation with himself about *Israel*; and the word *surely* or *notwithstanding*, implies, that he could lay much rebellion, many relapses to their charge, and yet on the other side considers, They bewail their evil wayes, they renew their Covenants with me, they put upon themselves new Engagements to be mine; He trust them, *surely they will not lye*, nor shrink; how doth the love of God to his people preponderate all their miscarriages; how inclinable

Sanctius in locum.

B

clinable

clinable is he to conceive hopes of them? for though he can alledge enough against them to justify his desertion of them, yet he buries in forgetfulness that which is past upon hopes of better for time to come: and this expectation which he hath of them, gives a *non obstante* to all their former provocations and iniquities, and casts the scales with him to be their Saviour. *They will not lie: so he was their Saviour.*

The Observations that I shall take up at this time follow in their order:

Observa. 1. God could have drawn up such a charge against his people to whom he was a Saviour, as might have justified him to all the world, if hee had refused them. I gather this from the first words he said, *He said surely*, or (as it elsewhere is translated) *notwithstanding*: when one begins a speech with a *notwithstanding*, hee leaves it to your conception to imagine all that was in his mind which never broke forth; and it carries it cleare enough, that God broke through all the considerations of their rebellion, apostasie, unworthinesse, when he said, *Surely they are my people*: and the like forme of speech carries the same implication, *Matth. 21, 37. Last of all, he sent unto them his son, saying, They will reverence my son*, as if he had said, *I they have hitherto killed my servants one after another, but they will reverence my son*: Observe the connexion of the former Verse with the text, *I will mention the loving kindneses of the Lord, the praises of the Lord: for he said, yet they are my people*, that is, when hee might have said so much against them as to have deserted them, and given them up to destruction: then hee said, *yet they are my people*. Its good for us to observe what God might lay in charge against us; even then when he crowns us with his favour, or wee pro-

proclaim his praises: for nothing gives a better soyle to mercy, nothing sets such an edge upon thanksgivings, nothing sets the strings in sweeter tune for praises, than for us to consider and compare our remotenesse from expectation of any Salvation, *Make a man first humble, and you make him thankful*, He that first can justifie God will the more easily and freely glorify him. We finde not in the Pharisee his *God I thank thee*, any self-condemning or God-justifying expressions: Our Saviour observes that the Leper who (of ten healed) came onely back to give glory to God, was a Samaritan. *This stranger*, sayth hee, *Luke 7. 16, 28.* Let us set our National sins before our eyes this day, when we come with our peace-offerings for publike mercies, these sowre herbs will quicken our palate to the relish of this Passeeover, for it is a Passeeover indeed, God having made the destroying Angell to passe over the houses of his people, and led the stroke to finde out them that would keep us still in *Egypt*, after God calls us out, And to let passe all those provocations of God by this Nation for so many yeers of rest. Let us looke upon the face of our wildernes-sins (as I may call them) and what were Israels wildernes-sins? murmuring against God, complayning of his dealing with them, dislike of his Covenant, contempt of his Promises, returning in heart into *Egypt*. And are not our carcasses as worthy to fall in the Wildernesse as theirs did? for it was not for their *Egypt*-sins, but for the wildernesse-sins, when they were in passage to the promised Land, that God swore in his wrath against them, that they should not enter into his rest. *Heb. 3. 10, 11.* Have wee not cause to tremble lest God should enter the *caveat* of such an oath against us for the

B 2

sins

sins wee are guilty of in this our passage. What bitter complaints of, and murmurings at, Gods dealing with us? What murinies against our Leaders? what evil reports are brought up of the Reformation intended? what lusting after the former flesh-pots? what calling for Caprains to lead us back again into bondage? what dancing before the golden calves of new opinions and ways of our own erection? and yet God is our Saviour with a *non-^{distante}* to every of these miscarriages: *Let us rejoyce with trembling*, and be broken into thankgivings. In our receiving of such high grace and favour, we must look to two things:

1. The relish of the mercy bestowed, which is quickned by sense of our unworthinesse.
2. The digestion of it into thankgivings, prayses, and obedience.

In relishing of a mercy a man eyther looks upon it as a *benefit*, and so he gives thanks to God as the *benefactor*; or as it is a fruit of prayer, and as it is the workmanship of God in which he is seen in wisdom, power, presence goodnesse, and so he praises God as the *workman*: for that is the difference between thanksgiving and praise, the one looks at the benefit, the other at the workmanship of God in it. If one give you a Watch or curious piece, the benefactor hath the thanks, the workman hath the prayse. There are more thanksgivers, than praysters of God, because though many taste the benefit, yet few taste or see God in it.

And for the digestion of a mercy bestowed, it is much according to the relish of it. He that relishes onely his own interest or good in it, turns it oftentimes into matter of self glory, security, &c. but he that sees God in it. *The joy of the Lord is his strength*, to make return of prayse and service to God again.

Gods

Gods people will not lie or fals God of his expectation *Observa. 2.*
that hee hath of them. The Text puts these two
 as *id est unum et eundem*, one and the same, *They are my people,*
Children that will not lie. God sayth of himself that he
 cannot lie: of his people that they will not. The reason
 is, because they follow and adhere to him and his Cause
 upon true principles, and not self-interests and ends; a
 man may advance very farre and do valiantly upon pri-
 vate interest and ends, He may run swiftly and smoothly,
 but he always fals towards and rests upon his byas.
 The mixt multitude that go out with Israel will fall to
 lusting- We have seen the end of such blazing and fal-
 ling stars, who after they have deceived us a while have
 been resolved into their elements of earth and self re-
 spects; but a man that is carried by true Principles
 though the compass may through infirmity or tempta-
 tion sometimes admit variation or wavering, yet it recol-
 lects it self and will point to the true pole, what waves
 or winds soever beat against the ship wherein he is.

The Church gives unto God alone the title of a Sa- *Observa. 3.*
 viour, *He was their Saviour.* But are there not Saviours
 besides him? *Saviours shall come up on Mount Sion to*
judge the Mount of Esau, Obad. Vers. ult. When they cryed
unto thee, thou gavest them saviours; who saved them out
of the hand of their enemies, Nehem. 9. 27. As the Scrip-
 ture calls Magistrates Gods, so it calls the vindices or
 Judges which hee raised up to Israel, Saviours: but as
 those are but *dei minorum gentium*, Gods by participa-
 tion of some spark of his image, and authority: so are
 these but *subsaviours*, instrumentall actors so far as
 they are acted by God; the glory of an instrument is
 none, but what redounds to the workman that made it,
 or useth it. *Cicero* taxes *Verres*, for that he found him at

Sym

Syracuse written *carnea* a Saviour. *Hoc quantum est*, sayth he, this is so great a style as cannot be exprest in one Latine word. The word Saviour hath no plurall number in an univocall sense. *Hos. 13. 4. Thou shalt have no God but me, for there is no Saviour besides me.*

I will not common-place this point. This day is text enough to prove the truth of it. Let us make particular use thereof. 1 To acknowledge God alone The Saviour. 2 To rejoyce in him. 3 To render to him as to a Saviour.

I To acknowledge him, whose finger, doe I say, or arme rather was made bare in this businesse. Remove the thick wood of men, the so many thousands out of your eye, that you may see God; I know wee have (as he said) *prodigia & miracula humana*, prodigies of men for valour; we have seene the chief Commander in fight, to be (as was said of *Caesar*) *medius inter imperatorem & militem*, between a Commander and a common souldier: But who teaches their hands to war and fingers to fight? The more of God we see in them, the lesse of them let us see in themselves. And because the word *Saviour* will carry it both to deliverance and victory.

1 Let us see God in the deliverance. What might we have lost by this battle? Might not the Religion, Liberties, Happinesse of two Kingdoms have been shaken? would not the enemy have been heightened (if yet there be any degrees of ascent left) unto such insolency and cruelty, that as was said of *Tarquin*, *Vel ipsam sevitiā fatigasset*, he would have tyred out cruelty it selfe: Would it not have been the greatest crime to have been godly? should not every *Arifides* have tasted

tasted of their ostracisme, at the least, for no other reason than *quia nimium justus*, He is too good: and if any have more cause to consider this, than others, they are those that have more of Christ in them, than others, to whom *England and Scotland* both might have been another *Ireland*, I cannot expresse the consequence. God denied the premises or antecedent, who is our *Deus liberator*, He hath delivered, Hee doth deliver, and wee trust also that he will deliver; He hath delivered from plots, from stratagems of dilatory and delusory peace. He doth deliver from the sword of a furious enemy; and we pray that He will deliver the King unto his loyall Parliament and people.

2 Let us acknowledge God in the Victory. How long did we lie against a strong City, untill God sent a great army to surrender it up into our hands. It was relieved that it might be emptied; that it might be carried out into the field and taken there. *Who so is wise and will observe those things, even they shall understand the loving kindness of the Lord*, Psal. 107. 43. Did not the enemy fleight with that successe, follow us, and seek us out? for so God will have it. At *Edge Hill, Newbery and York*, wee shall be defendants: was not there some inclination of the battle at the first against us, and some trepidation in divers of our men? Is this to be ascribed to the dabioufnesse and uncertainty of war? for so *Homer* calls *Mars*, ἀμο προσωλόν *an up and downe*, *Iliad. E.* or rather did not God take off some of *Gideons* soldiers? *They are too many* (saith he) *for me to give the Midianites into their hands*, Judg. 7. 2. Wee have always hitherto found it in experience in all our battails that God removes men from standing in his light, and obscures us the

the more to shew himself: Do we need this art of God to take off our pride and self-confidence? or doth God in goodness to us delight to sweeten our Victories, because gotten by his own hand, and will not do us so much hurt, as to let us be our own saviours? Some use there is to be made of it, that God in no battle, as yet, would suffer men to hide him from us: and blessed be his Name: for the sight of him in a Victory, doth us more good than the Victory it self, and yet further to wind up the strings of your prayes, see the spirits of the enemy which God hath given into your hands, and God hath shown you their spirits in their colours. There is a sword reacht from a cloud with *Fiat justitia*, its well no higher hand reacht out that sword unto them. The Oracle with which hee consulted that devised that Motto, *Fiat justitia*, was too cunning for him, as it was for *Vasus* when it said, *magnam pervertet opum vim*) that he should overthrow a world of wealth, for it was indeed his own he lost, and so it pleased God the tables should be turned and the Motto should become ours, and that it should be sent up to you to whom it belongs, as a memorandum, *Fiat justitia*. The Crown and Mitre under it, shews also that they hold the old principle, *No Bishop, No King*, that is the lowest interpretation it can bear: It is to be feared that the Mitre might in time have crept higher, for it is an aspiring thing, and the Motto seems to joyn the Crown and the Mitre in equipage, *Nolite tangere Christos meos*. As for the Crown let Mercy and Truth be the supporters of it for ever, *Prov. 20. 28.* but for Mitres (if Histories lye not) we may say of them, as it is said of some trees that grow not kindly in vicinity to each other, the

Crown

Crown hath never flourished that hath grown too neere the Mitre : There is a sword also in one hand threatens to unity a knot in an other ; haply they meane the Covenant of the Kingdoms : but that which is more strange is, that this knot did ungird that sword : And finally that they may shew their vile esteem of you, they call some of you, in a picture, Dogs barking at a Lion, and in the Motto they call you *Catalines*, for that is the English of *quousque tandem abutere patientia nostra*, which might have been a proper device, if in the Lions place at which we bark not, they had set the Fox or the Wolfe and had owned their own character ; And is this the festivity of their wit or the rage of their spirits ? whatsoever it be, God hath given them check ; for though upon confidence of successe they did antedate their bells and bonafires, yet in a few hours there was nothing of them left in the field, but bag and caggage, Ammunition, Ordnance, Prisoners, dead earcasses, which had been more, if a Noble Commander the honour of the field he treads upon, had not taken up that sweet word which *Caesar* sometimes used, *parce civibus* spare the deluded countrey men.

To rejoyce in the Lord the God of our salvation, The Romans allowed no triumphs to Civil Wars, for they make the deepest wounds, *alia sedent civilis vulnera dextra* : And haply you will say, that *Jannus* temple is not yet shut, the sword is still waken, and we know not for how long a time the Commission that God hath given to it is yet in force ; we want our *David* also to endite songs to the chief Musicians, and it must be confessed, that there yet remainys that which lames our joy and breaks a wing of it that it can but flutter and not fly high :

high: we know not how many heads of this *Hydra* will yet repullulate, when War is once let loose, it is like the winds which Poets feigne that one had in a bag, the mouth whereof being opened, *una eurusque notusque ruunt*, they rusht all forth and could never be gotten into the bag again: but God is the God of Hosts, and the battell is not yours but Gods, and if hee give *Moses* and *Israel* a song, let them sing though they have yet a great and terrible wildernesse to passe through, where if we can hardly tread beside Serpents that sting mortally, &c. yet also we have a cloud that covers us, an Angell of Gods presence that saves us, a rocke that gives us water, and which is above all, a Tabernacle of his worship: therefore let us rejoyce even in this our wildernesse.

If there be yet any that think we disguise and lie our selves into sinful and blasphemous thanksgivings, (for the *Oxford* bells still ring in some mens ears) let them consider what a remarkable postscript God hath added for confirmation of this Victory in the surrendry of *Tork*; and if they be not so far out of taste, as to account it a judgment and a misery, let them also rejoyce with us; for how doth hee differ thar is hardned under ten mercies, from him that was hardned under ten plagues.

3

Let us all think of rendring unto God: every man aske, *Quid retribuam?* the hundred and sixteenth *Psalm* sets unto us a full Copy: Take heed of pride which usually attends the receipt of benefits, and such pride brews a new cloud, *2 Chron. 32. 25.* *Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up, therefore there was wrath upon him,*

him, and upon Judah and Jerusalem. The Roman Commander upon some appearance of the gods for his help in battle, built a Temple to them, & reddidit commilitonibus deis stipendium. God must have a share out of this Victory; Every mercy puts us further into debt to him, and puts upon us new obligations: The best rule to be observed herein, is, to pay unto him no lesse in our thanksgivings, then we bad him in our fastings and humiliations: we are apt to be liberall in vows, and penurious in performance: & how then shall we acquit our selves from being *lying children*? Hee is my God (saith Moses and Israel) and I will prepare him an habitation, *Exod.* 15. 2. which ingagement they did afterwards make good in laying out their bracelets, ear-rings, rings, tablets, all jewels of gold, &c. for the making and service of the tabernacle, *Exod.* 35. 21, 22, &c.

The fourth and last point which brings up the Rere, *Observa. 4.* is the very *aliquid* of the text, arising from the connexion of the parts of it by the binding beam so, so he was their Saviour.

God promises to himself that his people will not shrink from him or deal falsely with him. So he is their Saviour for he speaks more humanely, surely they are children that will not lie, and so he is their Saviour.

The sum of that which God expects in this saying, *They will not lie*, is,

They will not violate their covenant, or play fast and loose with me, they will not hereafter say I was forced to it, the storm drove mee unto it as an harbour: I enter'd it with a side-wind will and affection. There is no doubt but the prosperous successe of our Armies will make many *Samaritans* to be *Jews*, and

many will stand under the tree for shelter in a storme, who would willingly afterward cut it downe; if your heart be not right with God you will never be stedfast in his Covenant, *Psal. 78. 37.* The stone of witnesse which we set up in this place will be our accuser for ever If we prevaricate with God by eluding the Covenant which we swore in the hearing thereof.

2

That they will not adulterate his worship, in which God is punctuall and exact; for if the Ark be but set upon a Cart, which should be carried by the Priests, there is a breach; because the due order is not kept: It's

Chro. 15. 13. a very dangerous kind of lying to vitiate the worship of God, which for the essentials thereof consists (as I may say) *in indivisibili: Thou shalt not adde (saith he) nor diminish.* It is observed that even when the Morall Law

Exod. 32.

was coming down to *Israel* they broke out into open impiety in the golden Calf; and so in the beginning of the Priests administration, they transgressed in offering strange fire; corruptions may grow up in time, but let us not like *Fereboam*, begin with a lie.

Levit 10. 1.

3

That they will not belie their profession, but answer it with the power of godlinesse: how unsuitable is it, to be a Reformed Church and remayn deformed Christians? God expects a reformation of our private, and an entertainment of godlinesse into our hearts, or else you may be like the *Israelites*, that had all things according to the pattern, themselves being a hard-hearted rebellious people. This particular practicall godlinesse, I doe humbly commend to you the *Nobility and Gentry*, for our Reformation should begin *a majoritis* (as hee saith,) bring the knowledge of God and his wayes into your souls, families, retinues, places of command; be godly

as poore men; It is *terminus diminuens* an expreffion favouring of diminution, when men say, he is religious for a Noble-man, hee is godly after the rate of a great Gentleman; Not that I upbraid you, for I hope God hath as great a harvest in that kind of corn in this land as in any other field; but I put you in mind of it this day.

This point calls upon you to reflect upon your selves, *Applic.* and consider what an ingagement is put upon you: I say not so much by the victory God hath given you, as by that which God promiseth himself of you, for might not his being your Saviour arise from this expectation, *they are children that will not lie*; say then;

If promises of great things should single out some of you that are our corner stones, promises that (as *Mariana* saith) would even fell down the Cedars of *Lebanon*, would you not fall but stand impregnable? The way that *Lewis* the Eleventh took, was to single out the *Proceres* by gifts & indulgences, that he might (as *Commynes* saith) the easilier doe what hee would with the lesser shrubs, *the Commons*, and by that means he sued out his livery; and as himself exprest it he delivered the *French Kings* from their Wardship: you have read what God offer'd *Moses*, *Exod. 32. 10. Let me alone that I may consume them, and ile make of thee a great Nation*, which condition *Moses* accepted not; he would not be hired for a private interest to desert his place and duty.

If such a revolution of things should be, as that the enemy whom God hath slighted this day should knit his parts together again, and reinforce himself and prosper, and come into the *fauces* of this City and take *janiculum* (as I may say) would you not lie, nor fail your in-

ingagements? nor cry of Parliament and Covenant? nor blesse your neutrality and malignity, because by them you are reconcileable?

If successe shine upon you, and the Lord go yet before you, untill hee bring you out of this wildernesse, will you not endeavour to goe lesse than you bad him at first? and being landed on the shore, forget what you said in the storm; like them of whom it is said, *Psal. 78. 34. When hee sue them, then they sought him, and they returned and inquired early after God; and they remembered that God was their rock, and the high God their redeemer: Neverthelesse they did flatter him with their mouth, they lied unto him with their tongues.*

If the way of God should upon discovery prove hard and incompilant with some politick considerations, interests, ends, would you then hew and pare the wood to the rule, or the rule to the wood, or make abatement on both sides? I do but propound to you for selfe examination, for I have no doubt but that if the gate as now it is too little to take in the whole truth, you will rather break down a piece of the wall then leave out any part thereof; you know that *Feroboams* interweaving too much policy into his constitution, proved fatall to his Kingdom.

If when the Lions skin will not serve, the Foxes skin be taken, and there be set on foot some fair overtures of sweet peace, to whose Temple we desire to go through the Temple of truth which you might purchase upon rebate, will you be like the plain Countryman reasoning with a Sophister, who cannot be taken in a fallacy by him, because *hee holds the conclusion*, let the Schollers premises be what they will? Let your hearts be
right

right with God, and hee will ever be your Saviour. Which that they may be, I beseech you;

Keep constant watch against private ends, and you our Noble Senators, move all in a body, and let there be no Planetary motion of any in particular, turn upon an axletree which hath these two Poles, *Religio vera & una*, and *salus populi suprema lex*: Sincerity is the mother of constancy, *menm & suum* are the worst byas that can be in men of publike place; private ends must of necessity divide you among your selves, retard the common work that is under your hand, dishonour you both before God and men: And so for you that are Officers and Commanders in this War, carry you no private aymes to serve upon the publike arms; It is no time to seek Vineyards and Olive-yards, blow not the coals to keep War alive for a trade to get by; was not he a famous Dictator of *Rome* that was fetcht from the Plough, routed the enemy, and returned to his Plough again? I fear many of ours are not of his temper.

Take heed lest successe breed diseases in you, and that in great Commanders, whose hand was in the achievement, is pride and self-glory, which is a corruption wee hardly put off, until we put on our winding sheet; and in others that had no share in the Action, it is æmulation and envy; yea though both did valiantly, yet if *Saul* be but his thousands and *David* his ten thousands, there growes a core upon it: It makes many an impotent spirit sullen when hee looks upon another mans Trophie or Triumph. The Lord lay this evil spirit when it ariseth; doe we conquer for our selves or for the publike? must no starre shine besides our selves? Let God have all the glory from

from you all, and then you will have nothing to æmulate in one another; & it is worthy our acknowledgment unto God, who lets not loose this evil spirit betweene the two Nations, but that they are equally earnest to heap all the glory upon God; which is the only way to kill æmulations and points of honour, which would sooner untie the knot than the enemies sword.

Finally, Let all men fortifie their hearts against the evils that follow good successe, that wee be not made more loose in our Covenant than before, for wee have reason to account this day to be the fruit of our entring and holding fast unto that: I say this day which shews you the two Nations formerly *two*, now made one in a Covenant, in the field together, in a victory together, and in a Pulpit together, paying unto God his prayles, and so let them be for ever, *one*

Hosea 11. 12.

*Judah yet ruling with God, and
faithfull with the
Saints.*

FINIS.

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